

almost sufficient to make a perfect and excellent governour."¹ Machiavelli's moral teaching shows a distinction between the good man and the good ruler. "To the good man belonged such private virtues as liberality, mercy, truthfulness, affability, purity, guilelessness, good nature. For the good ruler the only consideration was how to preserve the state; nothing was a vice which brought success, nothing a virtue which invited failure."² "Humphrey listed as public virtues liberality, justice, and courtesy which were necessary to perform one's duty to others and as private virtues temperance and prudence, which were necessary for ruling oneself, and also necessary for the attaining of public virtues."³ Chesterfield gave early a sort of moral philosophy in which he sought to establish fundamental principles for good living. When the son was in his early teens, the father writes frankly and teaches the eighteenth century code of morality.

Although the education of the courtier was greatly stressed by the writers of conduct books, the character and behavior of the gentleman were more emphatically stated. The ideal gentleman was one who attained and maintained high standards in theory and practice. Elyot, the authority of the period on the ideal training of the youth, devoted two-thirds of The Boke Named the Governour to the virtues and meditations that became a gentleman. He discusses "justice which included fidelity and loyalty; fortitude taking pains, patience and magnanimity; temperance--abstinence, continence, constancy, moderation and sobriety in diet, sapience--

1. Doctrine of English Gentleman, p 135.

2. op. cit., p 75.

3. op. cit., p 75.